

The Brethren Evangelist.

S. J. Harrison, Editor.

"Let us go on unto Perfection."

S. H. Bashor, Vice Editor.

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Gleanings.

FROM OUR EXCHANGES.

At the great colleges, Harvard, Yale and Princeton, it costs students an average of \$800 per year to live in a respectable and comfortable manner.

John Kelly Jr., son of the former Springfield (O.) millionaire manufacturer, has been found on the streets of Cincinnati blacking boots.

Just one new religious denomination is needed, the church of the Ugly Disposition. If it could get all its own it would draw heavily on all the others. We should lose some esteemed brethren ourselves.—*The Interior*.

....Congressman Breckinridge is making a death struggle for re-election. We trust, for the honor of Kentucky, and for the respect that ought to be shown the Congress of this great Christian nation, that he will be defeated. He cannot justify his conduct, therefore, as the next best thing he can do, he confesses—but confession after conviction is a poor atonement for such disgraceful conduct. He poses as David—but while it is true that David sinned, he didn't keep it up for nine years.—*Wesleyan Christian Advocate*, Atlanta, Ga.

....Among the students of Radcliffe College, in connection with Harvard University, is a Japanese girl, daughter of a wealthy banker. She was educated in Japan in a mission school under the care of the American Board. Her whole family are earnest Christian people. Before coming to this country she spent some little time with an American family that she might get used to American food, American manners and the wearing of American dress. She is reported as saying that she does not think the American dress as pretty as the Japanese dress nor as comfortable, at least the waists. The skirts, she says, she likes. They are easy to get about in. She is very much pleased with America; thinks the American girls very

bright and nice, and likes them very much.The late John Jay, of this city, was a man of very simple habits and tastes, utterly opposed to ostentation of any form. This is illustrated by the following clause in his will:

"Regarding the extravagance in funerals and mourning as unseemly and burdensome, I wish my funeral to be severely simple, and I ask my children and grandchildren, whom I thank for their constant affection, to observe my wishes in this regard, and to let any mourning they may wear for me be mild, inexpensive, and without crape."

CHANGE OF PASTOR.

Rev. E. B. Shaver, who has been pastor of the Brethren church on Somerset street will preach his farewell sermon to-morrow, after which he will leave for his former charge at Maurertown, Virginia, in the historic Shenandoah valley. It was understood between Rev. Shaver and the Brethren congregation here that he would stay only until they were able to secure a permanent pastor. This has now been accomplished. Rev. E. E. Haskins, of Ashland, O., has been secured and will come to the city about the first of August. Rev. Shaver made many friends during his short stay in Johnstown, and we regret to see him leave, but his old congregation was not willing to part with him.—*The Theocrat*, Johnstown, Pa.

SAVE THE YOUNG FOR THE CHURCH.

40,000 young people belong to the Y. P. C. U. of the U. B. church. They will have their National Convention in Elkhart, Indiana, June 21 to 24. It is hoped all young people will try to attend this convention. Railroad fare is reduced and the city of Elkhart will entertain all delegates.

The above, clipped from an exchange, shows how other denominations are organizing their young people into societies of their own. The keen scented, zealous Methodists have their Epworth League; the populous, rigid Baptists have their young People's Baptist Union; and the United Brethren their Young People's Christian Union. What does it mean; It indicates that they are neither asleep nor insensible; that they are able to trace effect to cause. These denominational societies are organized for the same purpose that denominational schools are oper-

ated. It would be just as likely that blueing when dissolved in water would give it a real tinge as that a union literature, and method of conducting young people's meetings would generally make Brethren. When asked what the difference between the Y. P. S. C. E. and the "King's Children" is, we have replied that it is similar to the difference between a union revival and a revival held by our own church. Union meetings very seldom result advantageously to churches keeping "the ordinances as" "delivered." Now that we have first class Sunday school literature of our own, we have much to be grateful for; but we dare not rest with that if we wish to keep pace with the march of progress: we must avail ourselves of every lawful expedient for gaining and holding the young. No church is gathered upon a platform more easily defended than our own; therefor neglect or mismanagement of the young is less culpable in any other denomination than our own. To get our young people all to keep step in this grand march we should without fail have as many representatives from each congregation as can possibly come to our next National conference.

EGYPTIAN CHRONOLOGY.

It has been a contention of the destructive higher critics that the results of Egyptian exploration and study had demonstrated that the Bible chronology could not be correct. Without discussing this question we refer to an article just published by Prof. Zockler, of Griefswald, pronounced the greatest German authority on the relation of science to revelation, which shows that the trend of scholarship is now to reduce the extreme figures of Egyptian chronology. It has been the custom to place Kings Menes, the founder of the first dynasty, at least B. C. 4000. Brugsch placed him at B. C. 4400. Now, however the historian Edward Meyer, places Menes at B. C. 3180, or nearly 1300 years later than Brugsch. Wendell, in his history of Egypt, places Menes about the same time, or at B. C. 3200. So does Birch. W. H. Heckler, of Vienna, reaches the same conclusions. This view, which holds that some of the Egyptian dynasties were contemporaneous, Egypt being divided, instead of successive, brings all the epochs of early Egyptian history down about 1200 years.

Christian Evangelist.